History of Mount Zion M. E. Church, South of Chatham County North Carolina

By Mrs. Lucy J. Williams



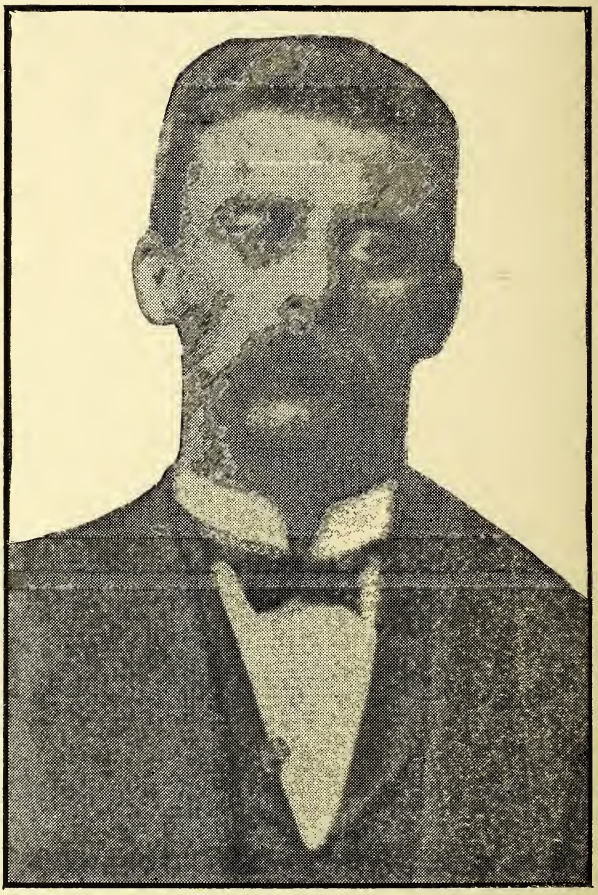
Greensboro, N. C.
September, 1928

Pamphlet Collection
Duke Divinity School

History of Mount Zion M. E. Church, South of Chatham County North Carolina



By Mrs. Lucy J. Williams



REV. THOMAS W. MANSFIELD
Volunteer for the Mission Field

9/25/35
Sunday School

CHAPTER I

THE EARLY DAYS

On April 6th, 1851, a Sunday School was organized by Mr. Joseph Bynum, Superintendent; Richard R. Moore, Secretary; Luther Clegg, John Neal, Calvin Brown, Roderick Harman, teachers.

The first scholars were: William L. Bynum, Mark W. Bynum, George M. Bynum, Turner Bynum, Joseph N. Bynum, Matt M. Bynum, William M. Neal, Clarence S. Neal, James Petty, M. Petty, Stephen P. Moore, John M. Moore, Henry H. Harmon, Isaac N. Harman, McFielding Stronghor, Thomas J. Poe, William P. Gean, Alvin Petty, Mary A. Harmon, Eliza A. Bynum, Ann E. Neal, Rachel A. Moore, Mary E. Moore, Sarah J. Bynum, Elizabeth J. Harmon, Martha Neal, Henrietta Petty, Elizabeth J. Neal, Esther A. Clegg, Jane M. Clegg, Eliza B. Clegg, Julia B. Harmon, Louissa March, Nancy Thomas, Mary Ann Harmon, Susan Thomas, Celia M. L. Moore, Eliza Bynum, Sallie Gean, Ann C. Gean, Margaret Petty, Espera Ann Thomas, Dolly Thomas, Sarah Brown, Martha L. Moore, Lucy J. Gean, Lydia M. Gean.

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During the summer a protracted meeting was held under a brush arbor in the school house yard. About two miles southeast of Pittsboro, North Carolina, a school house was built called Moore's Schoolhouse, where a short term was taught once a year, called a free school. There were several large oak trees in the yard, mostly on the south side; it was a beautiful play ground for children. It was near the home of a good old man Stephen Moore by name, a deacon of old Rock Spring Baptist Church. The first church was built of logs more than a hundred years ago. As the school house was so near Mr. Moore, it was called Moore's School. About the year 1851, a brush arbor was built on the south side under these big trees by Mr. Joseph Bynum, who was a good man and wanted to do something for the uplifting of his neighbors and country, and he did. A protracted meeting was hely by the circuit rider and some local preachers. The meeting was held for a week or more. Mr.Moore's family, Mr. Petty and Mr. Bynum, all lived near. Mr. Gean's family lived two miles, so they carried provisions and bedding and put them in the school house so people from a distance who wanted to spend the night could get some rest. The meeting was a great success and there and then it was proposed

to build a church. It seemed as if every one present, Baptist, Methodist, Christian and some of no society, were for a church. There was a plank road running from Lockville to Pittsboro. Mr. Bynum had Sunday School in the school house until the church was so they could teach in the church.

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CHAPTER II

A CHURCH IS BUILT

Mr. Joseph Bynum said he would donate the land, two or three acres or as many as would be needed for a church and grave yard, and in a short time he would have it run off. Nathaniel Clegg, commonly called "Nat Clegg," being county surveyor at that time, was sent for and the land soon was surveyed. Soon wagons and teams were out hauling. Mr. Thomas Ray, who lived up north of Pittsboro, with a wagon and four horses driven by his son James—whose body is now sleeping near the church; Albert Gean's team, driven by his son William; Luther Clegg's team driven by Uucle Dick, a colored man; Mr. Stephen Moore, John Neal and several others, were willing to help in other ways.

The only saw mill anywhere near was not far from Lockville. First the sills and sleepers were put down. Not a neighbor but was willing to help and did in some way. If they could not do any of the work they would wait on those who did work. It was not long until the church was so they could preach in it. It was built with a gallery, two stories for colored people, two

doors in the south end and one in the southwest corner for going into the gallery. The steps were never built. The pulpit was in the north end high up, two steps on each side; it was so high that we could only see the preachers head, some were tall enough that you could see their shoulders. Roderick Harmon, a good workman built the pulpit. He was always willing to help in any good work.

The neighbors did not wait for the church to be finished. They had a meeting, the workbenches being still in the west side, with preaching day and night. Mother's with babies would come, some in wagons, few came in carriages. Mr. Spencer Petty, with two or three children would come and bring a bed quilt, on which the baby would go to sleep. Mrs. Albert Gean did the same; so did Mrs. Roderick Harmon. It seemed like the babies those day went to sleep and was but little trouble to the mothers. The first meeting held in the church was by four local preachers, Wilson Atwater, Lucius Burnet, Thomas Moses, Gaston Farrow and the circuit rider come in for a part of the time.

CHAPTER III

SUNDAY SCHOOL KEPT GOING

The Sunday School was kept up several years during the summer, as there was no stove in the church for several years. In 1854 it was organized on the second Sunday in April according to appointment, with Luther Clegg, superintendent. The scholars who came the first day had their recitations as follows.

Marion Harmon, 10 verses in Catechism; Ester A. Clegg, 1 hymn, 7 verses; Eliza Clegg, 1 hymn, 4 verses; Julia Harmon, 13 chapters of Matthew, 19 verses; Esther Ann Clegg and Mary Ann Harmon, 3 chapters of Matthew, 12 verses; Jane M. Clegg, 2 hymns, 11 verses; Cornelia A. Clegg, 7 verses of poetry.

On 3rd Sunday, rain so no school. 4th Sunday, Martha L. Moore, recited the Ten Commandments; Cornelia Elmore, 2 verses poetry; Julia B. Harmon, 3 chapters in the Catechism; Esther A. Clegg, recited the Ten Commandments; Lucy Gan recited in Matthew 15 verses; Mary A. Harmon, 1 verse in 1 Catechism; Julia Harmon, 10 verses in 1 Catechism; Lydia M. Gean, 5 verses of hymn; Cattie Gean, 1 hymn, 5 verses;

Caroline Harmon, one section in 1 Catechism; Mary A. Gean, 1 section in No. 1 Catechism; Cornelia Clegg, 4 verses of a hymn; Julia Harmon, one section of the 1st Catechism: Esther Harmon, Ten Commandments.

Sunday, July 2, 1854. Esther A. Clegg, 18 26 chapters, 32 verses; Eliza B. Clegg, 3 sections chapters of Matthew, 35 verses; Jane M. Clegg, Catechism; Cornelia Clegg, 2 sections Catechism; Lydia Gean, 5 verses scripture and some verses of poetry; Mary Ann Harmon, 26 chapters of Matthew, 35 verses.

Third Sunday, Isaac N. Harmon, 4 verses; Esther S. Clegg, 19 of chapter Matthew containing 30 verses; Jane Clegg, 24 chapters of Matthew containing 20 verses; Eliza B. Clegg, lessons in Catechism; Cornelia Clegg, 11 verses in Catechism; Lucy Gean, 4 verses; Lydia Gean, 13 verses of poetry.

September, second Sunday. Isaac N. Harmon, 6 verses of poetry.

This goes to 1855. As the winter was bad, Sunday School was suspended for awhile. Was opened again April 13th, the weather was very unpleasant, there was but few out. Recitations as follows:

George Bynum, 5 sections 1st Catechism; John

Moore and William Neal, 2 sections 1st Catechism; James Petty, 2 sections 2nd Catechism; Atlas Petty, 3 sections 2nd Catechism; Elizabeth Neal, Martha Neal, 4 sections 1st Catechism; Jane M. Clegg, Esther A. Clegg, Eliza B. Clegg, all verses in Catechism; Julia Harmon, Mary E. Harmon, 13 and 14 chapter of the Psalms; Rachel A. Moore, 27 verses in 1st chapter of John; Celia L. Moore, 12 verse of 5th chapter of Matthew; Mary Ann Harmon and Maretta Petty, 3 sections of 1st Catechism; Turner Bynum, 5 verses in 16th chapter of Luke; Stephen Moore, 12 verses, 25th chapter of Matthew.

Sunday School opened April 20th. Opened by reading and prayer. There was such a beautiful congregation out, and good recitations followed: George Bynum, 6 section 1st Catechism; Turner Bynum, 123rd chapter of Psalms; Joseph Bynum, 1 section 1st Catechism; Mary A Harmon, 16 chapters of Matthew; Henrietta Petty, Jane M. Clegg, Mary A. Harmon, (there were two Mary Ann Harmons), aunt and niece. School closed by reading a prayer.

Sunday School opened April 27th by reading and prayer. There was a good turn out: Jane M. Clegg, 2 sections 1st Catechism; Ester A. Clegg, 1 section 2nd Catechism; Eliza Clegg, 2

verses 2nd Catechism; Julia Harmon, 2 verses; Mary E. Moore, 13 and 14 chapters of the Psalms; Rachel A. Moore, 27 verses in 1st chapter of John; Celia L. Moore, 19 verses of the 5th chapter of Matthew; Mary Ann Harmon, 2nd and 3rd sections of 1st Catechism. Sunday School closed by reading and prayer.

Sunday School opened May 11th. Recitations as follows: Esther A. Clegg, 1st section in 2nd Catechism; Martha Moore, 14 verses of 16th chapter of Luke; Louisa Marks, 2 sections of 1st Catechism; Nancy Thomas, 3 sections 1st Catechism Closed Sunday School.

Sunday School met May 18th. Opened by reading, singing and prayer. Recitations: Elizabeth J. Harmon, 19 verses of poetry; Jane M. Clegg, 4 sections 1st Catechism; Esther A. Clegg, section 2nd Catechism; Turner Bynum, 4 verses of the Psalms.

Met May 25th. Not many present. Recitations: Jane M. Clegg, part of section 1st Catechism; Esther A. Clegg, 1 section of 1st Catechism. Closed.

June 3rd, opened by reading, singing and prayer. No lessons—so go home.

But met June 15, few present. Martha Neal,

5 sections of 1st Catechism; Jane Clegg, Esther Clegg and Martha Moore.

Sunday School met July 6th, 1856. Jane M. Clegg, Esther A. Clegg, Mary A. Harmon, 4 verses of poetry; Celia M. Moore,Psalms the 11th chapter.

Sunday School opened 20th of July. Joseph N. Bynum, 2 section 1st Catechism; Jane Clegg, Esther Clegg, Mary Ann Harmon, 1 chapter of Psalms; Celia M. L. Moore, 54.

Sunday School July 27th, was opened by reading and prayer. George Bynum and Turner Bynum had real good lessons in Catechism. Jane Clegg, Esther A. Clegg, Ann C. Gean, Mary Gunter. The Sunday School seemed to go down for some time for several reasons. Sickness, and Mr. Joseph Bynum's family moved away and there was no record of a Sunday School kept until 1856, if it was, it was lost. I do remember it being talked of trying to organize a Sunday School. Luther Clegg got up a Bible Class, he was the teacher. The following are the names that came out.

Males: Morrison Harmon, George W. Pendergrass, Alvis Petty, Rufus Pendergrass, Isaac H. Harmon, William M. Clegg.

Females: Martha C. Moore, Cornelia El-

more, Julia B. Harmon, Esther S. Clegg, Jane M. Clegg, Elizabeth Neal, Eliza B. Clegg, Dolly Thomas, Esther Ann Thomas, Martha Pendergrass, Catherine Ray, Margaret Ray, Mary Ann Harmon, Cornelia C. Clegg, Caroline Harmon, Lucy J. Gean, Lydia M. Gean, Margaret Petty, Henrietta Petty, Catherine Pendergrass, Nancy C. Ray, Sallie C. Gean.

CHAPTER IV

GENERAL CONDITIONS IN CHATHAM

Perhaps it will not be out of order to write a few pages of general church work. There was seven or eight churches on the Pittsboro circuit. The churches were Pittsboro, Brown Chapel, Pleasant Hill, Chatham Church, said to be the oldest or about the oldest M. E. Church built in Chatham County, Providence, Haywood, Mt. Zion, of which the writer is trying to give the past that can be relied upon as it happened but the writer will not promise that it will all come in the history as it come in years, but she trusts and prays that if it does not come as the years come that all who read it of the young and coming generations will find some pleasure, and also gain some help in learning the way, so different to the way Sunday School is carried on in 1900.

Many children had nothing more than the old blue back spelling book, but rather than not go to Sunday School they would go and teach the little children their A-B-C's the older ones learning the hymns of John and Charles Wesley and Whitefield, and many grown or older ones would memorize whole chapters, some in New Testament,

some in the Old Bible. Some of the head ones or teachers, offered a prize to the one who would get the most verses of the scripture correct or perfect. Sarah Brown, daughter of old Mr. Solomon Brown, repeated 120 verses, got a book which was a pretty and interesting true story book; then another was offered and Lucy Gean got it; then for awhile the Sunday School seemed to cool somewhat. Some people dying, some moving away, but it was not let to go dead.

Luther Clegg (called Uncle Luther by many), was true and faithful, but he was old and getting feeble, so John A. Hornaday was appointed, young man, not a college one, but he was one of the best superintendents, if not the best, in the district. People came and joined that had never seemed to care to attend before. He would give out questions on Sunday to be found in the Bible and caused the Bible to be read more than it otherwise would have been read. He was always cheerful, had a few words to say to any one in passing.

CHAPTER V

A GREAT ENTERTAINMENT

In the summer, 1882, Hornaday proposed to the church to get up some kind of an entertainment and have a dinner. It seemed well pleasing to old and young to take baskets and invite their friends. Each family would have a dinner. He said he wanted a table. Some said that it would cost more, so the superintendent got up and said, "Cost! I will pay twenty-five dollars, but we will have a table." Lucy Gean, said, "I will pay ten rather than not have a table;" so the table was prepared. Several were appointed as committee: Cynthia Petty, Viola Tilly, Lizzie Harmon and Lucy Gean to act as chairman; so they all met at Maggie Crutchfield's, as she lived near by. Every one seemed to go into the preparations with great zest, acting and drawing for the decorating of the church. Over the lady's door was "Feed My Lambs," in large letters well drawn; over the men's door was "Feed My Sheep;" over the window, men's window, in the Amen Corner, in large red letters were the words, "Work for Jesus." Over the window, woman's corner, were the words, "God is Love." Several other words

were taken from the Bible that one preacher in his sermon referred to as a help.

All the teachers, superintendents, together with all the children, met in the old school house (it was standing then, but was torn down soon after.) There was a banner for every class with some verses from the Bible suitable for all. John Harmon, Albert Mansfield, W. B. Harper, acted as marshals. As for the Sunday School, 100 did not prepare. Each one had what was called regaliors made of white cambric, 4 or 6 inches wide, about 2 yards long pinned on the right shoulder with bow tied and reached near the knees on the left side. They were to see all kept order and when everyone had on a badge, all were told to get in line, largest class in front, then on to the little ones, two and two, all stopped and faced at the churchdoor. As all had come to a halt, the old man Luther, opened the door and the leader of singing started, "Open the Door for the Children, Gather Them into the Fold," and almost every child and teacher joined in the singing as the smallest ones went first. Some had little speech-verses, or acted, and the older people and some visitors were called on and made talks. About 1 o'clock all were dismissed from the church; the committee with some others to help,

went to the table that was built to the south, or front of the school house. Well, all the families of church members, the Sunday School, and near neighbors, prepared something. There was plenty and all seemed to enjoy the day, and many complements were given from visitors. I guess all were willing to go home, have a night of rest and sleep and get back the next Sunday. By some the day will never be forgotten. While this writing is going on, many that were among the oldest and some in the very bloom of manhood and womanhood has gone to return nevermore. The writer was much older than many who are now resting in the grave yard waiting for the call. The writer is praying and trusting if the good Lord sees that it is best for her to live to finish this record as a journal of the Sunday School and Church and have it made in a book that the young people among those grand-fathers and grandmothers, and many great-grand parents, that helped to build the church may read it. If those that are living will find help and comfort in reading of the start of the Sunday School and the building of Mt. Zion M. E. Church, two miles south east of Pittsboro, Chatham County, North Carolina, the writer will feel thankful to give help and pleasure to the younger generation coming on.

CHAPTER VI

SUNDAY SCHOOL IN 1856

First Sunday, May, 1856, Sunday School opened by Luther Clegg and George Harmon with these scholars. Females: Jane Harmon, Nancy Brown, Hester Ann Thomas, Cloyoe Thomas, Martha Moore, Esther Ann Clegg, Jane M. Clegg, Elizabeth Brown, Eliza Brown, Lucy Gean, Catherine Chadwick, Sina Gean, Henrietta Petty.

Second Sunday, Sunday School opened by reading of the scripture and prayer. Esther Ann Clegg, 3 hymns; Jane M. Clegg, 3 hymns; Lucy Gean, 3 hymns; Eliza B. Clegg, 2 hymns; Jane M. Clegg, 2 hymns; Catherine Gean, 4 verses poetry.

First Sunday in June, school opened by reading and prayer. Cloyoe Thomas, 9 verses; Jane M. Clegg, 4 hymns, 20 verses; E. B. Clegg, 2 hymns, 8 verses.

Second Sunday in June, Sunday School opened by prayer. Jane Clegg, 15 verses of hymns; Eliza B. Clegg, 12 verses of hymns.

Third Sunday, School was opened by reading a portion of scripture and prayer. Martha Moore repeated 13th chapter Matthew,—verses; Esther

A. Clegg, 100 and 37th Psalm; Jane M. Clegg, 2 hymns, 10 verses; Eliza B. Clegg, 120th Psalm, 2 hymns, 7 verses; Martha Newel, 53rd chapter Matthew, 65 verses.

Fourth Sunday, Alvis Petty, 5 verses in Catechism.

First Sunday in July, 1856. The Rev. W. F. Clegg preached his first sermon in Mt. Zion M. E. Chuurch after being given license to pass the North Carolina Conference. It might not be out of place to say his son, James, preached his first sermon in the same church, but is was in 1886.

The first Sunday in June Jane Clegg repeated the 10 chapters of John, 42 verses; Lucy Gean, 22nd chapter Matthew, 22 verses and 30 verses of poetry; Sarah Brown, 2nd, 3rd, 4th and 5th chapters of Matthew, 115, for which she was given a prize for a Sunday School reader because it was the most verses that any one had ever repeated. Esther A Clegg, repeated Luke 16th and 17th chapters, 37 verses, chapter 18, 43 verses.

July 1, Jane M. Clegg, Matthew 13th chapter, 36 verses; Sarah J. Brown, recited Corinthians, 15th chapter, 58 verses, Matthew 6th chapter, 34th Psalm 136, 26 verses is 1,182; Eliza Clegg, Matthew, 3rd chapter, 17 verses; Catherine Gean, Matthew 3rd chapter, 17 verses.

Second Sunday in July, 1857. Esther A. Clegg, 12th chapter Luke, 482; Jane M. Clegg, 26th chapter Matthew, 462; Eliza B. Clegg, 6th chapter Ephesians, 25 verses; Caroline Harmon, hymns and verses; Lucretia Clegg, hymns and verses; Tina C. Gean, hymns, 12 verses.

CHAPTER VII

WAR BETWEEN THE STATES

Well the war between the North and South was so bad, did not try to keep up for awhile. It was impossible to keep up regularly classes, but in 1863 there was a proposal made for all those that wanted a Sunday School at Mt. Zion the 3rd Sunday in May to come out. Well, a local preacher agreed to come and help out and preach just a short sermon after the school was organized.

1863 3rd Sunday in May. A goodly number of neighbors met. The names taken down — Luther Clegg, Spencer Petty.

Females: Mrs. Flora Clegg, Miss Lydia M. Gean, Mrs. Nancy Petty, Cattie S. Gean, Sarah Brown, Antoniette Gunter, Eliza B. Clegg, Mary A. Gean, Addie M. Clegg, Esther A. Clegg, Cynthia J. Petty, Henrietta Petty, Sarah J. Brown, Martha A. Brown, Elizabeth Brown. Names of males: Isaac N. Petty, Rufus B. Clegg, Walter P. Brooks, Thomas W. Gunter, M. T. Brown and William Pendergrass.

Fourth Sunday in May, 1864. Met as usual. Lydia Gean, 26 verses of hymns; Rufus Clegg, 2 sections Catechism; Cattie S. Gean, 4th chapter

Matthew, 25 verses; Eliza B. Clegg, 4th chapter of John, 51 verses; Addie M. Clegg, 2 sections in Catechism.

First Sunday in June, 1864. A few of us assembled at church to organize a Sunday School as there was such a stir on, people hardly seemed to know what or how to do. Soldiers going and coming and so many hearing of some dear and loved ones sick in camp or dead, that the Sunday School had let die out. A few of the old people who did not have to go to war and the little children met again on this Sunday, being a pleasant day, a day to be blessed, we organized with the following: Luther Clegg, Superintendent; Spencer Petty, Assistant; Miss Annie Clegg, Secretary; Miss Jane M. Clegg, Teacher; Mrs. Martha B. Pendergrass, Teachers; Mrs. Flora A. Clegg, Treasurer; Miss Eliza B. Clegg, Librarian;. Names of males: Theodore Caudle, Isaac N. Petty, Oscar Brown, Rufus B. Clegg, Adolphus Brown, M. T. Brown, Andrew J. Petty, Walter N. Brooks, William Pennington, Thomas W. Mansfield, Charlie F. Match, Thomas W. Gunter, Alvis Petty, John F. Gunter, John B. Clegg, Andrew Caudle and David F. Clegg.

July of 1864: Names of females for May, but I cannot tell how the lesson was recited, but

do remember there were portions of scripture and hymns. Martha Thomas, Eliza B. Clegg, Liz zie J. Brown, Antonette Gunter, Cynthia J. Petty, Pandora Petty, Mary S. Petty, Addie M. Clegg, Lydia M. Gean, Cattie S. Gean, Mary A. Gean, Annie Bland, Helen B. Gunter, Henrietta Petty, Helen P. Clegg, for the third Sunday. Next comes the 4th Sunday in May. Recitations by the class as it comes: Eliza B. Clegg, the 5th chapter of John, 25 verses. Antonette Gunter, 1st chapter John, 15 verses.; Mary Petty, 5 verses of scripture.

Sunday School was reopened in May, 1865. Luther Clegg, Superintendent; Miss Esther A. Clegg, Secretary; Miss Henrietta Petty; Assistant Secretary; Miss Martha Slaughter, Teacher; Miss Jennie Clegg, Teacher; Mrs. Flora A. Clegg, Treasurer; Miss Eliza B. Clegg, Librarian. Names of pupils: Males, Andrew Petty, Andrew Caudle, W. F. Brown, Rufus B. Brown, Isaac N. Petty, Rufus B. Clegg, Wesley Pendergrass, Artemus Hatch, Thomas M. Gunter, John F. Gunter, Walter P. Brooks, Thomas Mansfield, Meddie Brown and Adolphus Brown.

May, 1865, combined the names of female pupils on first Sunday. Eliza B. Clegg, Lizzie J. Brown, Mrs. Mary J. Morgan, Mary Morgan,

Addie M. Clegg, Antonette Gunter, Mary A. Gean, Cattie Gean, Eliza Boon. Lesson not recorded or put down, but most every one repeated a hymn, or some part of the scripture or section in some number in Catechism.

Sunday School, 3rd Sunday — recitations: Rufus Clegg, 1st section in 2nd Catechism; Addie Clegg and Cynthia Petty repeated the 1st section in 2nd Catechism.

First Sunday in June, 1865. The recitations as follow: Martha A. Brown, 37th Psalm, 4 verses; Lizzie J. Brown, part of 10th chapter of John, 23 verses; Annie Bland, part of 30th chapter of Exodus, 17 verses; Addie Clegg, 23rd Psalm, 6 verses, 131st and 139th Psalms; Nellie Brown, 3 sections in Catechism; Andrew Petty, 3 sections in 2nd Catechism; Lonnie Gunter, 1 verse in scripture; John Gunter, 1 verse in scripture; Oscar Brown, 1 vrse in scripture.

Second Sunday in June, 1865. Cynthia J. Petty, 12 verses in 5th chapter of Mark; Mary J. Petty, 1 verse in scripture, 2 verses in Catchism; Newton Petty, 6 verses of 3rd chapter of Matthew and 1 section in 2nd Catechism; Andrew Petty, part of the section in 2nd Catechism; Thomas Gunter, 1 verse in scripture; John Gunter, 1 verse in scripture; Oscar Brown, 1 verse in scripture.

In Sunday School, 5th Sunday in June. A prayer and song to open school. Then names were called and each one answers with their lesson: Elizabeth B. Clegg, 6th chapter of John, 20 verses, 1 hymn, 2 verses; Antonet Gunter, 1 page in 1st Catechism; Cynthia Petty, 3 sections in 1st catechism; Pandora Petty, 1 section in Catechism; Addie Clegg, 118th Psalm, 14 verses; Lydia Gean, 20th chapter Matthew, 30 verses; Cattie Gean, 37th Psalm, 40 verses; Mary A. Gean, 3rd chapter Matthew, 17 verses; Andrew Petty, part of 4th section of 2nd Catechism and 1 chapter of John, 40 verses; Newton Petty, part of 4th section in 2nd Catechism; Wm. Pendergrass, 2nd section in 1st Catechism; Oscar Brown, 1st section in 1st Catechism; Johnie Gunter, 1st section in 1st Catechism; Mary Petty, 4th section in 1st Catechism; Addie Clegg, 1 hymn, 3 verses.

Sunday School met 4th Sunday in June. Historical scripture questions by a class consisting of: Esther A. Clegg, Jennie B. Clegg and A. Petty, 2nd section of 21 H. L. L. Book; Martha Brown, 5th chapter of Matthew, 40 verses; Lizzie Brown, 2nd chapter of Proverbs, 18 verses; Cynthia and Mary Petty, 4th and 5th part of 5th section 1st Catechism; Addie Clegg, 3 sections in 1st Catechism; Pandora Petty, 2nd lesson in

Prims Catechism; Mary Petty, 5th and 6th sections in Prims Catechism; Cynthia Petty, 3 verses of Hymn; John B. Clegg, 1st chapter of John, 4 verses; Andrew Petty, part of section in 2nd Catechism; Newton Petty, part of section in 2nd Catechism; Walter Brooks, part of 6th section of 1st Catechism. Two Catechism classes containing Lydia Gean, Eliza B. Clegg and Sallie S. Gean.

First Sunday in July, 1865. H. L. Clay, 1st and 4th lessons in 2nd Catechism; Lizzie Brown, 1st in the 2nd Catechism; Addie Clegg and Cynthia Petty, part of the 5th section in 1st Catechism; Antonette Gunter, 25 lessons in Primes Catechism and 20 verses of hymns; Addie Clegg, 2 verses in Sabbath School Book; Andrew Petty, Rufus Clegg and John Clegg, repeated 2nd lesson in the M. L. L. Book; Thomas Gunter, 3 lessons in Primer Catechism; Adolphus Brown, a verse in scripture; David Clegg, 1st and 2nd sections in 1st Catechism and 6 verses of 1st chapter of John; John Clegg, Rufus Clegg and Andrew Petty, had part of the 2nd section in the 2nd Catechism; Wm. Brown, part of section in 1st Catechism; Walter Brooks, 6th and 7th verses in 1st Catechism; Oscar Brown, 3rd section in 1st Catechism.

Sunday School, 2nd Sunday in July. The M. L. class recited with Alvis Petty, Andrew

Petty, Henrietta Petty, Jenie M. Petty, Esther A. Clegg, with the 5th and 6th chapters in class. Sometimes several would have a poem and 4, 5 and 6, and each repeated a verse. Some would repeat a hymn alone. Well, in the war times it was hard to keep a true record. The Moores' the Bynums', nearly all dead and moved away, but Mr. Luther Clegg, getting old, held out for many years. Then his son, R. B. Clegg, was superintendent for quite a number of years.

CHAPTER VIII

PREACHER SENT OUT

From 1868 to 1869 I cannot tell, as I was off most of the time teaching in the upper part of Moore County. In 1876, 1877, until 1879 it was opened up in the spring and in the fall Thomas Mansfield made the proposal to get a stove, so several agreed to help and that winter there was a stove in the church. Sunday School was kept up, that is if the weather would permit. John A. Hornaday was appointed superintendent. He was three or four years later given license to preach and joined the North Carolina M. E. Conference; then about a year after Thomas W. Mansfield was given license to preach in the same church. Preached his first sermon just before the Conference was divided. The annual conference was held in Greensboro, the Bishop made a talk and asked for volunteers for the mission field. Thomas Mansfield said he would go; he came to bid his people goodbye; he could hardly talk. Betty Harmon commenced the song, "God Be With You Till We Meet Again;" he broke down and many shed tears. He went, spent two years; his health got so bad he was called back to North

Carolina. For the next year or so served the Hot Springs circuit. His father was dead, but his mother, six brothers and three sisters, attended the Sunday School and church at Mt. Zion. The girls and three brothers professed and joined the church there, until they left Chatham they remained members there. Lucy Gean was a teacher of the women's class. Her class was held in the women's Amen corner. The last one of the class has been called Home. Mrs. Tilley Ann Clegg, wife of Luther Clegg, was burned to death; she lived one day and night after she was burned. She said she was willing to go home to be free from suffering.

Since the writer left North Carolina in 1866, and did not return until 1868, she can not give work during that time.

Sunday School reopened 5th Sunday in April, 1868. Luther Clegg, Superintendent; Teachers, Eliza B. Clegg, Lucy Gean, Martha A. Brown, Anne E. Clegg, Dr. Norman Melton, Harrison H. Harmon, for the summer of 1868. Names of scholars. Males: Isaac N. Petty, Rufus B. Clegg, William C. Melton, Marion Boon, Harrison Boon, Willie Brown, Thomas W. Gunter, Peter R. Hatch, Charlie C. Hatch, Wm. Pendergrass, John T. Gunter, Bertram Gunter, Wm. Sanders.

Females: Cora Melton, Mary Melton, Eliza Boon, Cynthia Petty, Mary Petty, Emma Petty, Rosa Pendergrass, Ellen Gunter, Lizzie Brown, Fannie Hatch, Addie Hatch, Gertie W. Poe.

May, 1868. Sunday School opened with the reading of a portion of the scripture and prayer. Names of females: Cora A. Melton, Mary Melton, Eliza Boon, Cynthia J. Petty, Fannie Hatch, Addie Hatch, Gertie Poe, Lizzie Johnson, Addie Clegg. Males: Isaac N. Petty, Rufus B. Clegg, William C. Melton, Harrison Boon, William Brown, Thomas W. Gunter, John Gunter, Boston Gunter, Peter Hatch, Charlie Hatch, William Pendergrass, William Sanders, Andrew Caudle, Alonzo Caudle, Alfred Pendergrass, Charlie Pendergrass, Walter F. Brown, William E. Poe.

1879-80 and 81. The Sunday School was interesting. John A. Hornaday, Superintendent; Rufus B. Clegg, Assistant; Albert Mansfield, Secretary. They had no catechism then, but R. B. Clegg or Albert Mansfield would call the names of each scholar and each would rise up and repeat a verse of scripture. That was the rule for quite awhile.

Roll of Sunday School scholars in 1881: John A. Hornaday, Superintendent; L. Clegg, R. B. Clegg, Sophie Hannock, John Hannock, John

Gilmore, Thomas Griffin, Cornelia Griffin, Leonedus Griffin, John M. Boon, Harrison Harrison, F. B. Morrison, John R. Harmon, William W. Penington, William Harper, W. B. Harper, W. N. Straughn, T. Freddie Johnson, Graham Johnson, P. M. Johnson, Freddy Tilley, C. T. Johnson, C. M. Clegg, Joseph Hannock, C. J. Petty, Mary Petty, Claudius Gilmore, Savannah Williams, Betty Petty, Emma Tilly, Viola Tilly, Fannie Tilly, Martha Pendergrass, Mattie Gilmore, George Harmon, Mary Harmon, Edward Gilmore, Albert Manfield, Alexander Jones, Emily J. Williams, Isaac N. Petty, Fratis B. Petty, Everett Petty.

Now comes Christmas of 1881, with a tree all dressed in the north-east corner, or the women's Amen corner, John A. Hornaday, leader. The names of the scholars: First, L. Clegg, C. M. Clegg, C. J. Petty, Samuel Hunt, Robert L. Hornaday, Freddy Johnson, Savannah Williams, Thomas C. Cox, W. B. Harper, Joseph Harmon, Mary Harmon, Henry C. Crutchfield, Annie Hunt, Andrew N. Hunt, Viola Tilly, Bettie Petty, Adellade Ellis, Mattie Tilly, Annie Tilly, Lillie Harmon, Bettie G. Harmon.

CHAPTER IX

INCIDENTS OF THE YEARS

While Gattis was pastor there was a great stir about tearing away the old church. Now we will tell about the moving of Mt. Zion, Chatham and Province to put all in one church on the road that led from Pittsboro to Haywood. Well, it was agreed to let each church have a right to have something to say. When it came to Mt. Zion, Gattis had a short sermon. It was allowed that the members could have a say. He had talked himself and a few had said something. Mr. Gattis was for putting the three in one. Lucy Gean, one of the oldest members, asked permission to speak. It was given and she did. She said in one of her talks, that she would not ever give up for Mt. Zion to be torn down. "My father," she said, "haulded with his wagon and team the first sills and sleepers to start the foundation of this church, and my father and mother never failed to help support it in any way, and both of their bodies are resting in this sacred ground. I will never give up." Addie Clegg sat behind Lucy and more than once would say, "Talk on Lucy, I am to your back if I cannot talk, I am with you, and if they tear

it down, we'll stay if we have to build us a brush arbor, won't we." Well, Mr. Gattis went on with his report, told them that he had been whipped out and would give it up, so no other pastor has ever tried to tear down any of the churches.

The family of M. P. Leighton had moved in the neighborhood. The mother was a Mansfield. Of the Mansfields were six brothers, and three sisters; the three girls with three brothers, all professed in Mt. Zion Church in 1879, 1880, 1881.

The Leighton family attended the Sunday School during these twelve or fourteen years stay in the neighborhood and there was gotten up a missionary society with three classes; one ten cent class, one nickle, and one penny, to meet every 3rd Sunday. Some little tots wanted to join. These lived with their aunt. She wanted to train them to earn something, so she told them to get in wood and kindling, she would give them a penny. Well, they did and on Sunday when the roll was called, each little child would go and lay her penny on the table. Callie Clegg was secretary; Cordie Harmon, treasurer. One little boy only four years old, when his older sister and brother were called, watched them go lay their penny on the table that was inside of the alter. When the little fellow went to put his on, Cordie

thought he was so little she'd take it; he drew back very much insulted, he showed it, and laid his on the table with a bang and went back to his aunt. Most everyone saw him and was amused.

Mrs. Leighton and one little girl died and their bodies are sleeping in the church grave yard. The little boys who were members of the penny class are now grown men and also Christian soldiers.

Mr. George Harmon, who lived and died in the Mt. Zion neighborhood, was the father, grandfather and great-grandfather of a great many of the Harmons of this neighborhood. His first wife, who was a Polk of eastern Virginia, died and left eight children, four sons and four daughters. They all joined the Methodists. He died more than seventy-five years ago; left his last wife who was a Baptist. There were four children, Mary who married James W. Chadwick, went to Alabama. Elizabeth married Nathan Boone, who died or was killed in the Civil War and left her with three children. Harrison, who married Antonette Gunter, and Julia who married John Roberson.The four children all attended the Sunday School, the only one they ever went to. They all went to the Baptist Church.

Grandmother selected the text she wanted her

funeral preached from. It was: "If the righteous scarcely be saved, where will the ungodly and the sinner appear?" The place Mt. Zion, the preacher a Baptist, William Lineberry, known better as "Uncle Billie." Her requests were all complied with. God rest them all. Not one of the family is living.

Mr. Isaiah Collier moved from Goldsboro, with his wife and her sister, his three sons, Billy Tomie and Preston. They were quite good people; their church faith was Free-Will Baptists; there was no church of that faith and order in our part of the country so they all joined our Sunday School, attended preaching regularly, and were a great help. The two women were sweet singers, alto and soprano. Mr. Collier, his wife, sister, and son's wife, are all sleeping in the church cemetery. His preacher from Goldsboro came and preached his funeral in Mt. Zion Church.

CHAPTER X

LIST OF PASTORS

Mt. Zion is said to be the first M. E. Church in Chatham County, built not many years after the Revolutionary War. It was built of logs. The writer, a small child, remembers seeing old logs which the old people told her were logs of the old church.

It is hard to give a correct record of the pastors in the early days.

When the Pittsboro Circuit had seven or eight churches, just four of the churches had Sunday preaching by the pastor. That was Haywood, Brown's Chapel, Pleasant Hill and Mt. Zion. In 1850, 51 and 52, the first that I can remember Heflin served three years, then came Archer. Two local preachers in Pittsboro, William Taylor and John Tinnin, would come sometimes and preach and take part in the protracted meetings. Most all the peoople seemed to love each other and did not fail to show it, and give a good hand shake and tell to others that they were happy and loved God and all the people.

Hefflin was the circuit rider—1850, 1851 and 1852; then came Archer; Peter Doub, was the

Presiding Elder. A station preacher was in Pittsboro, Oscar Brent, and then come Rev. R. S. Webb. At the commencement of the war between the North and the South, he joined the Southern Army and went as a chaplain with the Chatham Rifles that went out from Pittsboro. Shockley D. Adams was the circuit rider and went from there to Carthage in 1862, then come H. H. Gibbons, who was there until 1866.

Richard Webb, the station preacher in Pittsboro, would come out in the country and help in protracted meetings. He was with H. H. Gibbons at Mt. Zion in a meeting that was one to be remembered. There was a great ingathering of many souls, young and old. One old man and his wife, Mr. David Johnson and wife, went to the alter and knelt side by side; both were converted and joined the church. They lived many years after and both died in the faith.

No preacher was more beloved. He would not miss shaking hands with every child; little children would crowd around him and, many times, one would have one hand and another the other hand. He believed in the old time way of a good warm hand shake. No one that has never tried it can know the good it has done some poor child, girl or boy, that has but few kind or

loving words. Try it, reader, and note the change of the face, and you will not then say, there is no good in a hand shake. A few kind words has won a poor convict that repented and lived true. Remember I am telling what has proven true not so many years ago and not so very far away.

J. B. Martin served four years. Then came C. C. Dodson, a humble good man, who spent but two years. Then R. T. N. Stephenson served three years. The conference was divided. He went to the Western Conference. Then came Roberson. He got crippled and W. W. Rose was sent here to fill out the year. He was in charge four years, then came J. Sanford, who was on the circuit two years and moved from there to Siler City, at which place he was taken ill in the pulpit while on his knees and died. Then came V. A. Royal for four year. Then James H. Frizzelle. Next J. J. Boone, who served four years and did well. Then came Charles M. Lance, who is now serving his fourth this 1928. May God go with him where ever he goes from the Pittsboro Circuit, is the prayer of many for himself and all his family, especially the writer.

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